

# Marx's Capital – Greimas Square

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## Introduction

A syntagm of cultural materialism then is bus transport and its paradigm is in fact the brilliance of capitalism and its high finance – compared to the differences of the poor

and their choice of buses and cheap eateries – this then is called dead labour and living labour but as people's culture and ordinary culture and why in fact culture is ordinary and brilliant in what then integrates as integrative to the process of capital, shops, and cinema halls and financial business transactions in highly financial ways – the

integrative process of  
cultural materialism –  
how in fact living labour  
is more important than  
capital in a ratio of  
wage struggles and  
such poverty which can  
just amount to New  
York – that simple bus  
city.

Derrida's  
deconstruction,  
translation and  
difference then is how  
to study identity and  
difference in culture as

in fact the same  
Raymond Williams now  
expressed as in fact a  
phonocentrism – it is  
just the way culture  
become ordinary as the  
flowery Grundrisse and  
episteme added to the  
process.

I. One measure then is  
cities, and its  
histories and even  
modernism, Le  
Corbusier and

architecture –  
spandrels of culture  
And so in fact the  
process is about spatial  
histories, which  
intersect with  
temporalities and even  
efficient abstract time in  
Postone – all of this  
becomes the essential  
contemporaneity and  
non-contemporaneity of  
a whole with different  
walks of life and is a  
essential cross-section.

II. This means cities  
and buses – the  
pure city which is  
just Marx's view of  
cities, and  
architecture and yes  
public transport as  
a beautiful  
symphony of New  
York

And so in fact cities and  
their architecturalism is  
most pronounced when  
public transport is  
working well and that is

just how to read Marx  
according to David  
Harvey – the  
geographer who  
became a Marxist and  
reads in fact histories of  
cities and Engels's  
discussion of working  
class living in London  
which becomes in fact a  
history of all cities.

III. How Cities Run  
Simply according to  
Marx – how Capital  
can be seen to work

and cities as well all  
of this as Marx's  
London

And so in fact now let us  
move from dead labour  
and living labour ratios  
as the perceptualisation  
of all of capital and its  
ways of working and  
knowledge which is a  
tragedy in fact as  
capitalist – to in fact the  
other statement in Marx  
– identity and difference  
– the identity of Madrid



or London under Marx  
is the identity of  
modernism – which runs  
in cultural manners and  
is like a cultural city for  
that reason.

The historical dead  
capital and living labour  
is then also identity and  
difference in how the  
structure of Marx's  
analysis goes back to in  
fact the commodity-form  
and company-form

analysis – to in fact  
accumulated capital in  
history – to in fact its  
perceptual inversion as  
in fact one thing called  
identities and even  
differences – the  
comparison between the  
process of shoe  
businesses and the new  
difference of Nike for  
instance – all of this  
makes identity and  
difference – a play of  
identities and

differences in Caliban  
by Retamar.

IV. Culture and  
Retamar – how  
Culture and Labour  
Running the City is  
called his Cultural  
Materialism of  
Capital and with  
Raymond Williams –  
that culture is  
ordinary and that  
culture is the true  
meaning of Marx's  
Capital

And so in fact a bunch  
of identities and  
differences – how  
Havana runs in old ways  
which then is old rum  
plantations as its whole  
way of working – with  
then modern Paris and  
its way of working  
through Parisian cafes  
and culture – all of this  
then is culture and  
Raymond Williams.

V. Raymond Williams  
therefore with cities  
in the world – what  
is called dominant,  
residual and  
emergent cultures

In fact then residualism  
is always feudal  
remnants and poor  
agrarian people – and  
dominant is always  
capital and its culture  
and even elite bourgeois  
people – but emergent  
is then the process of

just one can argue  
innovatively – the bus  
culture as emergent  
with its process of living  
labour in buses – just  
that makes culture  
ordinary working lives.

#### IV. Williams and his whole Lexicon

And so the lexicon of  
culture as ordinary is  
then not the financial  
heights of Microsoft or  
even Deterior and Sony

– the lexicon in Williams is about ordinary culture – just in fact buses, universities and housing – just a phenomenological daily process – which is ordinary and simple – like going for a lecture to a college in old Berlin – or even New York and Berkeley – this then Gramsci once called the university culture being the whole syntax of culture and cities and

even capitalism – just  
then do we understand  
Lefebvre better – spatial  
histories are about  
simple things like  
working in a house and  
being a bit artistic and  
going to a college – just  
this rhythm is a perfect  
history and city.

VI. Conclusion – why in  
fact Culture is  
Ordinary



And so culture is  
mundane and ordinary –  
from living labour and  
capital and even dead  
labour and living labour  
– to the third mediation  
– cultural materialism –  
just the common  
meaning of a  
phenomenology of the  
simplest type is the best  
way of explaining then  
phenomenology – and  
buses and therefore in  
fact Williams recently  
argues “What Sirohi is

so brilliant at is bus travelling and that complex temporality of the city run by bus only – this was once called Raymond Williams’ personal meaning of Marx’s capital – why in fact life is just simple and free with wage labour running on its bus.”

#### IV. Cultural Materialism

Sedimentation then in history – to add to perceptual brilliance in capital and tragers – why cities are modern histories and why they will be in fact identities and differences of culture – and so culture as a living fact.

## V. Science and Culture

And so science finally completes the simple ordinary cultural

perfection of Marx's  
voice as cultural in fact  
critic of capital –  
science is then a simple  
story of running  
scientifically as a bus –  
and that then is the joke  
of Marxism – we will  
win in case of anything  
because science runs  
the bus – this used to be  
called “People's  
Science” how in fact  
science runs the  
labouring world and  
science is there in this

simple cultural  
materialism clearly and  
cities then have  
complex temporalities  
which work like  
labouring cultures as  
well perhaps.

Marx adds in a Poverty  
of Spirit hopefully run  
science.